

The Philanthropist

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, Jr., Editor.

We are verily guilty concerning our brother therefore is this distress come upon us.

SAMUEL A. ALLEY, Printer.

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THE PHILANTHROPIST,

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POETRY.

For the Philanthropist.

THE ESCAPE OF THE SLAVE.

BY J. BEARDSLEE.

"Dixie's dream of a future
Implicit, equiptured pattern non passibus equis.
Tunc subit conjur. Ferunt per opaca locorum:
Et me, quod dum non ultra injecta movetur
Tela, neque adverso glomerat agmine Graii;
Nunc omnes terrentur, sicut exomni cunctis
Suspensus, et pariter comitum oneris, timentem.

Virgil.

The Winter-green rained up its starry-shaped head
Above the grey moss where the rose-tree lay dead;
And it seemed to gaze at the cold blue North
From whence the chill breezes came murmuring forth.

Look, look! for the trees are a forest of sheen,
For the frost's busy finger hath silvered the scene;
And the ice-laden branches droop sadly and bright,
Like an unwilling bride deck'd in crystal and white.

'Tis she who waits in the eye of her lover; oppress
By the weight of her brilliant and gem-studded vest;
Well knowing, like ice, in the gaze of the sun,
'They will melt off in tears when the wedding is done.

Who yonder, glides close by the skirt of the wood,
Where the anchor-ice darkens the winter-cold flood?
No felon, he seems by the prayer he hath said—
No coward—I know by the grasp of his blade.

Yet the snow-bird's last chirp made his quick pulses start,
And his eye told the terror that lurked at his heart;
Aye, that female beside him—that child clinging near—
Are the fire of his hope and the frost of his fear.

And the river is cross'd—for his firm shoulder bore
That wife and that child to the opposite shore;
Where the wolf, and his tyrant more merciful far,
In the deep-tangled thicket had lent them his lair.

But the meek moon is out on her path-way so cold,
And the frost-dew is bright with its star-beams of gold;
Then away, in the warm hope of Freedom, they lie,
Though enarm'd with ice, 'neath a pillowy sky.

God speed ye, poor exiles of innocence! Fly!
For the bound and the horn, wound in anagling glee,
Down the shout of the hunter, the snort of his steed—
O, away then, away then, or death is your meed!

And well have ye sped—for the broad stream is past,
Whose marge is to Slavery's footsteps, the last;
And the rein of your tyrant is slack'd on the shore,
And his horse course is quell'd in Niagara's roar.

Then be it thy anthem, O Freedom, to God—
"O bright be his rain-bow and green be his sod;
May the song, his waters eternally swell,
The Tyrant's last curse and his Bondman's "FAREWELL!"

ANTI-SLAVERY.

LETTER OF GERRIT SMITH.

We have just received a neat pamphlet, contain-
ing a letter addressed by Gerrit Smith to Hon. Gu-
lian C. Verplanck, member of the New York Le-
gislation. Its object is to attract attention to the
laws of that State, in relation to the colored popu-
lation. We should be very glad to republish the
whole of this interesting letter, but so many other
things demand notice, we shall be obliged to con-
fine ourselves to a few extracts.

"Peterboro, Dec. 12, 1837.

Dear Sir,—I learn from newspapers and other sources,
that great and various benefits are looked for from the
action of the political party, which has given you so tri-
umphant an election to the Legislature of our State. Money
is to be plenty: rail-roads and canals are to be multiplied:
new life is to be poured into every department of industry;
and, in short, all traces of the past years of commercial calamity
are to disappear in the flood of prosperity, which is to
come upon us. Be assured, sir, that the fact of my not hav-
ing contributed to the political revolution, which gives birth
to these joyful anticipations, will in no degree diminish my
happiness in their realization. I am not sensible that my in-
terest in the comfort and prosperity of my fellow-citizens is
any greater, whilst I was a political partisan, than it has been
the last nine years, during which I have not attended a polit-
ical meeting, or acted with a political party. Whatever
merit there may be in attachment to political parties, there is,
nevertheless, nothing in my own experience to justify the
opinion, that a man ceases to care for the interests and wel-
fare of his countrymen, when he withdraws from the strife
of politics.

I took up my pen to ask you, whether, in all the plans of
legislative relief and advantage, which are diffusing such joy-
ful expectations throughout our commonwealth, there is any
reference to the necessities of its colored inhabitants: whe-
ther, in the promised correction of numerous evils, and of
their deep and cruel wrongs are to be redressed; and whether
the benefits which the Legislature of our State is expected
to scatter so profusely in its approaching session, will be like
and, in short, all traces of the past years of commercial calamity
are to disappear in the flood of prosperity, which is to
come upon us. Be assured, sir, that the fact of my not hav-
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nevertheless, nothing in my own experience to justify the
opinion, that a man ceases to care for the interests and wel-
fare of his countrymen, when he withdraws from the strife
of politics.

It is fit to be peculiarly mindful of the needy, when we
are unusually blessed ourselves. So thought Nehemiah, when
in a season of their joyful abundance, he commanded the
Jews to remember the destitute, and to "send portions to
them for whom nothing is prepared." Does not the like
duty towards the colored population of our State, require
of us? If we except the abundance of food for him of insults
and injuries, and wretchedness, if we except the abundance of
nothing is prepared for our colored brother by the laws of
this State. And when shall our Legislature remember his
wants and his destitution, if it be not at its next session?
—at its next session, when, to meet the public attention, it
will be so prompt to "send portions" to all other classes.

After some further observations, Mr. Smith re-
marks, "that Southern slaveholders who cling to
slavery, (and such are ninety-nine hundredths
of them,) desire the deepest debasement of the colored
population of the North, inasmuch as such debasement
gives the greatest efficiency to the main ar-
gument for justifying slavery—the argument, that
the colored man is incapable of enjoying and im-
proving the boon of freedom." He then specifies

the different ways in which the policy adopted by
the State of New York acts most injuriously on
the character and condition of the colored man.
As the policy of this State and that of Ohio are in
the main much alike, as it regards colored people,
what follows is quite applicable to us.

This Policy is Anti-Republican.

"Shall the flagrant wrong, to which I have alluded, be
suffered to continue? Thousands of your fellow-citizens im-
plore the Legislature, at its last session, to terminate them;
but their prayers were treated with the most indecent con-
tempt. Tens of thousands will send up similar prayers at
the coming session; but, whether they will meet with any
better success depends on the question, whether a spirit of
republicanism and equal rights shall then characterize our
Legislature. That they will meet with a favorable response
in heart of every friend of the doctrine of equal rights,
to whom they are addressed, is too plain to require argu-
ment; and, notwithstanding this doctrine is so often violated,
and gross oppression so often perpetrated under the name
and sanction of republicanism, it is, nevertheless true, that
where there is no sincere friendship for this doctrine, there
can be no genuine republicanism. Before we can have a repub-
lican legislator, who deliberately defends unequal laws,
laws, which impose unequal burdens, and visit disabilities
on the innocent, is a Republican, we must lose our dis-
crimination. The great distinctive feature of republicanism is
its practical recognition of the doctrine of equal rights. It
belongs to aristocracy and monarchy to pronounce one man
more precious and another common clay—to cluster priv-
ileges and prerogatives about some, and to invade without
scruple any rights, however fundamental and inviolable, which
pertains to others. If, therefore, the Legislature of this
State shall, at its coming session, be found to consist of real
rather than nominal republicans, the laws which authorize
slavery within its limits, will be repealed; laws will be
enacted securing the benefit of a jury trial to all, who may
thereafter be claimed in this State as slaves; and all will be
done which the Legislature can do, (and this will no doubt
be sufficient to secure the success of the effort,) to remove
from the Constitution of our State that anti-republican,
odious and inhuman distinction, which it makes with no bet-
ter justification than that different men have different colored
skins—a distinction by the way, which had no place in our
former Constitution, and which was admitted into the present
against the will and arguments of the wisest and purest of
those, who framed that instrument.

Plain and imperative as are these duties, which the friends
of equal rights and of the down-trodden colored man will
ask at the hands of our Legislature their performance will,
nevertheless, be strenuously resisted. It will be said that
nothing must be done by our Legislature towards overthrow-
ing the system of Southern slavery. But, if this position
be correctly taken, it certainly would not forbid, nor even
by implication, the undoing of what we have gratuitously
done to countenance and uphold it. Last of all, would it
forbid the correction of our Correction of our Constitution
and Statute Book, so far as they are designed to cheapen
and degrade the colored people within our own limits. If
slavery be a moral and political evil, then the laws, which we
have made to favor it, should never have been made; and we
can certainly do no less than abrogate them promptly. That
it is a moral evil is evident from my brief allusions to its
character, and, surely, a republican people should not hesitate
to agree with an enlightened and virtuous citizen, "that what is
morally wrong can not be politically right." But why is it,
that we may not do what we lawfully can to terminate the
oppressions of the Southern slave? The answer is, "because
we have nothing to do with them." But admitting,
that we have no political responsibility for these oppressions,
it does not follow, that we should not be concerned about
them. If a heathen could declare, that "nothing was for-
eign to him, which concerned his common humanity," surely,
believers in the religion of Him, who commands his
followers to make their beneficence commensurate with "all
the world," and the interests of every man their own, should
not exclude from the pale of their sympathy the bitter
heredity and unequalled woe of a sixth part of their coun-
trymen. The doctrine now set up, that not even moral
sanctions can be employed against the crime which we
save by those, who have political power in the community,
where the crime is practiced, (and not by them even, it
might be added) will be amongst the abounding curiosities
in the history of the defence of American slavery. And the
more will it be to be regretted, that it is advanced by
those, who are engaged in prosecuting the cause of
foreign missions—a cause, which is based on the right to
extort our moral influence everywhere—as well where we have
not, as where we have political power."

The Interests of Southern Slavery Involved.

"I have said, that the granting of the petitions of the
friends of equal rights to the Legislature of our State at its
approaching session, would be objectionable to the friends
of the doctrine of equal rights, because we hesitate to re-
spond to the claims of justice and mercy, lest we should there-
by exert an influence against that wicked institution! Our
fathers felt no such tenderness for it. Why should we? Has
Southern slavery any claim to the friendship of the North-
ern freemen of this age, which it had not to the friendship
of our fathers? Has it imposed any peculiar obligations on us
to serve and sustain it? So far otherwise, it has done more,
in the last four years, to incur the deep, immitigable and eter-
nal hatred of Northern freemen, than it had done in all pre-
vious time. Within these few years, it has invaded and trod
down our fundamental rights. It has practically annihilated
our inherent and constitutional right of locomotion. No
person, known to be a decided and uncompromising friend
of the leading doctrine of the Declaration of Independence—
the doctrine, that "all men are created equal"—could, at this
time, be secure from violence in the slave States. Hence
when the question, whether the abolition of slavery will not
dissolve the Union is put to an abolitionist—a question al-
ways ludicrous, because implying, that the original and leg-
itimate policy of the Union was to promote slavery rather
than to secure the blessings of liberty, it becomes deeply
insulting also. For to the abolitionist the Union is virtually
dissolved, so to the friend, to which he is entitled—but still
existing, and in mighty power, to oppress and plunder and
murder him. What a force to appeal to the love of the
Union in the *Dressers and Hoppers* of the Lynch law, simply
because suspected of cherishing the doctrine that "all men
are created equal!" They do, indeed, love the Union. They
love it for what our fathers and the Federal Constitution
contemplated it should be. They love it for the glorious
prospects, which they confidently believe it is destined to
bring forth. But for them to say, that they love it for what it
now is—for them to say, that they love its abominable perversions
—would be tantamount to their admission of the worthlessness
of the great and sacred rights which it robs them.

But, besides making void, by means of its mobs, the in-
alienable right to pass from one portion of the Union to an-
other, slavery employs the same means and with no less fatal
effect, in its war on the freedom of speech and of the press.
And what is it but a practical illustration of the mob spirit
of slavery, when our congressional bodies in contempt of the
Constitution, of common sense and decency, resolve not to
hear the petitions of tens of thousands of their constituents.

Fear of Odium.

"Another disadvantage, under which the forthcoming peti-
tions of the friends of equal rights will labor, may be found
in the apprehensions of those members of the Legislature
who are not sincere friends of the doctrine of equal rights,
themselves with the abolitionists. Do any think it strange,
that the name 'abolitionist,' so honorable in the days of our
fathers, should now be so surpassingly odious? They need not,
for it is explained by the simple fact, that the spirit of slav-
ery is now, as the spirit of liberty was then, in the ascend-
ant. Then "universal liberty" was the watchword; and slav-
ery was a degrading institution. Now, this institution has
become a strong, and is so bound up in the commerce, the
politics, and even in the religion (!) of the whole nation, that
he, who assaults it, must lay his account, not only with the
loss of his reputation, but with the hazard, for honesty so
daring, even of his property and life. But, what is an aboli-
tionist, whose very name should fill the soul with loathing?
He is the enemy of oppression, and hence oppressors hate
him. He is the friend of the down-trodden poor, and hence
riches, who, at every hand, to character, property and life,
carries out, in simplicity and sincerity, the great principles,
which lie at the foundation of the free institutions and gov-
ernment of his country. Hence it is not strange, that he
should be scolded at, as a fanatic and fool, by men, who, in
conversation, writings, legislation, and life, disprove these
principles, and denounce them as "a mere flourish of rheto-

ric," or, in the words of John Randolph's contempt for the
doctrines of equal rights, as "a fanfare of nonsense." The
abolitionist is now despised. But, should American
freedom survive her present and appalling dangers—I mean
not the freedom, which tyrants prize, that of gratifying self
at whatever sacrifice and hazard to others, but that genuine
and holy spirit of freedom, which respects the rights of the
poor as well as of the rich, of the low as well as of the high
—should that spirit finally prevail amongst us—then will the
abolitionist be embellished and eternized in the memory of
this desecrated and regenerate nation. Then will posterity
gratefully acknowledge, that they are indebted for the pre-
cious and glorious rights, which they inherit, to the pure
and self-sacrificing patriotism of the abolitionist: then will
the few be remembered with unceasing gratitude, who, in
this darkest hour of the persecuted cause of impartial lib-
erty, heed not the dangers, (however thick political and reli-
gious hypocrisies may make them,) amidst which they keep
their tattered banner flying; and then will the American
Church, purified of her deep corruptions, honor the noble
and reviled religion of the abolitionist, and admit that
he, and he only, who "remembers them that are in
bonds as bound with them," honors the name of a Chris-
tian."

Party Considerations.

"I will advert to one more, and, lest I make my letter too
long, but one more, of the objections, that will be raised
against granting the petitions, which the friends of the op-
pressed and crushed colored population of this State will
present at the approaching session of our Legislature. "To grant
these petitions will injure our party!"—this fear will
seize upon politicians in the Legislature; and I say not, that
it will be groundless. Of this much, however, I am not at
all sure, if the prayer of these petitions be rejected, it will
small peril to present party arrangements. For it cer-
tainly requires no prophetic eye to foresee that, if rejected,
tens of thousands of our voters, will, at the next Election,
regard every other consideration in that of vindicating the
claims of the colored people of this State to an equal partici-
pation with its white citizens in all civil and political
rights and privileges. It is true, that abolitionists, as well
as others, are attached to political parties; but the time is
coming, yes, has already come, when, however strong may
be the cords of their party attachment, they will not prove
strong enough to drag up abolitionists to the suicidal work
of voting down abolition principles."

From the Evening Post.

Power of Congress over the District of Columbia.

No 5.

Having shown that the abolition of slavery is
within the competency of the law making power,
when unrestricted by constitutional provisions, and
that the legislation of Congress over the District is
thus unrestricted, its power to abolish slavery there
is established.

Besides this general ground, the power of Con-
gress to abolish slavery in the District may be based
upon another, equally tenable. We argue it from
the fact that slavery exists there now by an act of
Congress. In the act of 16th July, 1790, Congress
accepted portions of territory offered by the
states of Maryland and Virginia, and enacted that
the laws as they then were, should continue in force
"until Congress shall otherwise by law provide;"
thus making the slave codes of Maryland and Vir-
ginia its own. Under these laws, re-enacted by
Congress and made laws of the District, the slaves
there are now held. Is Congress so important in
its own exclusive jurisdiction that it cannot "other-
wise by law provide?" If it can say what shall
be considered property, it can say what shall not
be considered property. Suppose a legislature enact
that marriages contracted shall be mere bills of
sale, making a husband and the proprietor of his wife,
as his *bona-fide* property; and suppose husbands
should herd their wives in droves for the market as
beasts of burden, or for the brothel as victims of
lust, and then state about their inviolable legal
property, and deny the power of the legislature
which stamped them property to undo its own
wrong, and secure to wives by law the rights of
human beings. Would such cant about "vested
rights" be heeded where reason and justice held
away, and where law, based upon fundamental mo-
rality, received homage? If a frantic legislature
pronounces woman a chattel, has it no power when
reason has returned to take back the slander?—
Must the libel stand forever? Be it, that it has
with legal forms stamped wives—"wares." Can
it never tear off the blasphemous label that covers
up that hand writing of Deity on human nature,
"the image of God?"

We now proceed to show that the power of Con-
gress to abolish slavery in the District has been till
recently universally conceded. The following record stands on the journal of the
House of Representatives for 1804, p. 225: "On
motion made and seconded that the House do come
to the following resolution:—Resolved, That from
and after the 4th day of July, 1805, all blacks and
people of color that shall be born within the Dis-
trict of Columbia or whose mothers shall be the
property of any person residing within said Dis-
trict, shall be free, the males at the age of—, and
the females at the age of—." The main question
being taken that the House do agree to said motion
as originally proposed, it was negatived by a ma-
jority of 46. Though the motion was lost, it was
on the ground of its alleged *impeachment* alone,
and not because Congress lacked the constitutional
power. In the debate which preceded the vote,
the power of Congress was conceded. In March,
1816, the House of Representatives passed the fol-
lowing resolution: "Resolved, That a committee
be appointed to inquire into the existence of an in-
human and illegal traffic in slaves, carried on in and
through the District of Columbia, and to report
whether any and what measures are necessary for
putting a stop to the same."

On the 9th of January, 1829, the House of Rep-
resentatives passed the following resolution by a
vote of 114 to 68: "Resolved, That the Commit-
tee on the District of Columbia be instructed to in-
quire into the expediency of providing by law for
the gradual abolition of slavery within the District,
in such manner that the interests of no individual
shall be injured thereby."

Among those who voted in the affirmative were
Messrs. Barney of Md., Armstrong of Va., A. H.
Shepherd of N. C., Blair of Tenn., Chilton and
Lyon of Ky., Johns of Del., and others from slave
states.

2. It has been conceded directly or implied by
all the committees on the District of Columbia that
have reported on the subject. In a report of the
committee on the District, Jan. 11, 1827, by the
chairman, Mr. Powell of Virginia, there is the fol-
lowing declaration: "The Congress of the United
States, has by the constitution exclusive jurisdic-
tion over the District, and has power upon the
subject, (slavery,) as upon all other subjects of leg-
islation, to exercise unlimited discretion." 1. No
Reps. of Comm's 2d session, 19 Cong. v. 1, No.
43. In February, 1829, the committee on the
District, Mr. Alexander of Virginia, Chairman, in
their report pursuant to Mr. Miner's resolutions,
recognize a *contingent* abolition proceeding upon
the consent of the people. In December, 1831,
the committee on the District, Mr. Dorr of

Virginia, Chairman, reported "that until the ad-
joining states act on the subject (slavery) it would
be" (not unconstitutional, but) "unwise and im-
politic if not unjust for Congress to interfere." In
April, 1836, a special committee on abolition me-
morial reported the following resolutions by the
Chairman, Mr. Pinckney of South Carolina: "Re-
solved, That Congress possesses no constitutional
authority to interfere in any way with the institu-
tion of slavery in any of the states of this confed-
eracy."

"Resolved, That Congress ought not to inter-
fere in any way with slavery in the District of Co-
lumbia." "Ought not to interfere," carefully avoid-
ing the phraseology of the first resolution, and
thus in effect conceding the constitutional power.
In a widely circulated "Address to the electors of the
Charleston District," Mr. Pinckney is thus de-
nounced by his own constituents. "He has pro-
posed a resolution which is received by the plain
common sense of the whole country as a concession
that Congress has authority to abolish slavery in
the District of Columbia."

This power has been conceded by the *citizens*
of the District. A petition for the gradual aboli-
tion of slavery in the District, signed by nearly
eleven hundred of its citizens, was presented to
Congress, March 24, 1837. Among the signers
to this petition, were Chief Justice Cranch, Judge
Van Ness, Judge Morsell, Prof. J. M. Staughton,
Rev. Dr. Balch, Rev. Dr. Keigh, John Mr. Munroe,
and a large number of the most influential in-
habitants of the District. Mr. Dickinson of New
York, asserted on the floor of Congress in 1835,
that the signers of this petition owned more than
half of the property in the District; the accuracy
of this statement has never been questioned.

This power has been conceded by *grand juries*
of the District. The grand jury of the county
of Alexandria, at the March term 1802, presented
the domestic slave trade as a grievance and said,
"We consider this grievance demanding legisla-
tive redress." January 19, 1829, Mr. Alexander,
of Virginia, presented a representation of the grand
jury in the city of Washington, remonstrating
against "any measure for the abolition of slavery
within said District, unless accompanied by mea-
sures for the removal of the emancipated from the
same;" thus, not only conceding the power to e-
manipate slaves, but affirming an additional pow-
er, that of excluding them when free. See Jour-
nal H. R. 1829—9, p. 17.

4. This power has been conceded by *State Legis-*
latures. In 1828, the Legislature of Pennsylvania
instructed their Senators in Congress "to pro-
pose, if practicable, the passage of a law to abolish
slavery in the District of Columbia." Jan. 28,
1829, the House of Assembly of New York, passed
a resolution that their "Senators in Congress be
instructed to make every possible exertion to ef-
fect the passage of a law for the abolition of slav-
ery in the District of Columbia." In February,
1837, the Senate of Massachusetts, "resolved,
That Congress having exclusive legislation in the
District of Columbia, possess the right to abolish
slavery and the slave trade therein, and that the en-
lightened sentiment of the civilized world, by the
principles of the revolution, and by humanity."

The House of Representatives passed the fol-
lowing resolution at the same session: "Resolved,
That Congress having exclusive legislation in the
District of Columbia, possess the right to abolish
slavery in said District, and that its exercise should
only be restrained by a regard to the public good."

November 1, 1837, the Legislature of Vermont,
"Resolved, That Congress have the full power by
the constitution to abolish slavery and the slave
trade in the District of Columbia, and in the terri-
tories." The Legislature of Vermont passed in
substance the same resolution, at its session in
1836.

May 30, 1836, a committee of the Pennsylvania
Legislature reported the following resolution: "Re-
solved, That Congress does possess constitutional
power, and it is expedient to abolish slavery and
the slave trade within the District of Columbia."

In January, 1836, the Legislature of South Car-
olina, "Resolved, That we should consider the
abolition of slavery in the District of Columbia as a
violation of the rights of the citizens of that Dis-
trict derived from the implied conditions on which
that territory was ceded to the General Govern-
ment." Instead of denying the constitutional pow-
er, they virtually admit its existence, by striving to
smother it under "implied conditions." In Feb-
ruary, 1836, the legislature of North Carolina "Re-
solved, That although by the constitution all leg-
islative power over the District of Columbia is ves-
ted in the Congress of the United States, yet we
would deprecate any legislative action on the part
of that body towards liberating the slaves of that
District, as a breach of faith towards those States
by whom the territory was originally ceded, and
will regard such interference as the first step towards
a general emancipation of the slaves of the South." Here
is a full concession of the power. February
2, 1836, the Virginia Legislature passed unani-
mously the following resolution: "Resolved by the
General Assembly of Virginia, that the following
article he proposed to the several states of this Union,
and to Congress, as an amendment of the Consti-
tution of the United States: "The powers of Con-
gress shall not be so construed as to authorize the
passage of any law for the emancipation of slaves
in the District of Columbia, without the consent of
the individual proprietors thereof, unless by the
sanction of the Legislatures of Virginia and Mary-
land, and under such conditions as they shall by
law prescribe."

Fifty years after the formation of the United
States Constitution, the states are solemnly called
upon by the Virginia Legislature, to amend that in-
strument by a clause asserting that in the grant to
Congress of "power to exercise exclusive legisla-
tion in all cases whatsoever" the abolition of slav-
ery is not included! What could have dictated such
a resolution but the conviction that the power to
abolish slavery is an irresistible inference from the
constitution as it is. The fact that the same
legislature passed afterwards a resolution, though
by no means unanimously, that Congress does not
possess the power, abates not a tittle of the testi-
mony in the first resolution. March 23d, 1824,
"Mr. Brown presented the resolutions of the Gen-
eral Assembly of Ohio, recommending to Congress
the consideration of a system for the gradual em-
ancipation of persons of color held in servitude
in the United States." On the same day, "Mr. No-
ble, of Indiana, communicated a resolution from
the Legislature of that State respecting the gradual
emancipation of slaves within the United States."
(See journal of the United States Senate, for 1824
—5, p. 231.)

The Ohio and Indiana resolutions, by taking for
granted the *general* power of Congress over the
subject of slavery, do virtually assert its *special*
power within its exclusive jurisdiction.
5. The power has been conceded by bodies of
citizens in the slave states. The petition of eleven
hundred citizens of the District of Columbia, in
1827, has been already mentioned. "March 5,
1830, Mr. Washington presented a memorial of in-
habitants of the Country of Frederick, in the state
of Maryland, praying that provision may be made
for the gradual abolition of slavery in the District
of Columbia." (Journal H. R., 1829—30, p.
358.) March 8, 1828, Mr. A. H. Shepperd, of North
Carolina, presented a memorial of citizens of that
state, "praying Congress to take measures for the
entire abolition of slavery in the District of Co-
lumbia." (Journal H. R., 1829—30, p. 379.)
January 14, 1822, Mr. Rhea, of Tennessee,
presented a memorial of citizens of that state, pray-
ing that provision may be made whereby all slaves
which may hereafter be born in the District of Co-
lumbia, shall be free at a certain period of their
lives." (Journal H. R., 1821—22, p. 142.)
December 13, 1824, Mr. Saunders, of North
Carolina, presented a memorial of citizens of that
state, praying "that measures may be taken for the
gradual abolition of slavery in the United States."
(Journal H. R., 1824—25, p. 27.)
December 16, 1828, "Mr. Barnard presented
the memorial of the American Convention for pro-
moting the abolition of slavery, held in Baltimore,
praying that slavery may be abolished in the Dis-
trict of Columbia." (Journal U. S. Senate, 1828
—29, p. 34.)
6. It has been conceded by distinguished states-
men and jurists in the slaveholding states. The
testimony of Messrs. Doddridge, Powell and Alex-
ander, of Virginia, Chief Justice Cranch, and
Judges Morsell and Van Ness, of the District, has
already been given. To these may be added the
following. In March, JOHN RANDOLPH introduced
a resolution for putting a stop to the domestic slave
trade within the District. December 12, 1827,
Mr. BARNEY, of Maryland, presented a memorial
for abolition in the District, and moved that it be
printed. Mr. McDUFFIE, of South Carolina, ob-
jected to the printing, but "expressly admitted the
right of Congress to grant to the people of the Dis-
trict any measures which they might deem neces-
sary to free themselves from the deplorable evil."
—See letter of Mr. Chairman of the *Washington*
Globe, May 9, 1838. The sentiments of Henry
Clay on this subject are well known. In a speech
before the United States Senate, in 1836, he de-
clared the power of Congress to abolish slavery in
the District "unquestionable." Messrs. Blair,
of Tennessee, Chilton, Lyon and Richard M. John-
son, of Kentucky, A. H. Shepperd of North Car-
olina, Messrs. Armstrong and Smyth, of Virginia,
Messrs. Dorsey, Archer, and Barney, of Maryland,
and Johns, of Delaware, with numerous others
from slave states, have asserted the power of Con-
gress to abolish slavery in the District. In the
speech of Mr. Smyth, of Virginia on the Missouri
question, January 28, 1820, he says on this point:
"If the future freedom of the blacks is your real
object, and not a mere pretence, why do you not
begin here? Within the ten miles square you have
undoubted power to exercise exclusive legislation.
Produce a bill to emancipate the slaves in the Dis-
trict of Columbia, or, if you prefer it, to emanci-
pate those born hereafter."

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Mr

He had made a visit some mile or two from the residence, and, on returning, his mail brought word that his family I found, both black and white, bitterly weeping. Upon inquiry I found that a negro-driver was present, who was going to separate some husbands and wives, some of whom were to be sold that day and removed some hundreds of miles distant, of course never to return to see wives or husbands or children.—An hour or two afterwards, and there sat a group of white and black people weeping at the auctioneer. One man, stout built, and one of them a summery youth, ascended his brow was knit—his eyes glistened and said, "Will you go with me if I will purchase you?" said one of the bystanders. "It is too far from my wife; I should rather not."—"I'll buy her," answers another, "and ask you no favors." He was sold. The next who ascended the stand was a little boy. The tears glistened down his cheeks while they coolly did so upon his life, his degradation, and his sorrow. After him a young woman, not yet twenty, and, for a

POETRY.

THE INFANTS' DREAM.

The following appeared in the *Londoner's Sentinel*, June, 1830, and is here reprinted because of its great beauty and touching pathos.—*Presbyterian*.

Oh! cradle me on the knee, mamma,
And sing me the holy strain
That soothe'd me last, as you fondly press
My glowing cheek to your soft white breast,
For I saw a scene when I slumber'd last
That I fain would see again.

And smile as you then did smile, mamma,
And weep as you then did weep;
Then fix on my glist'ning eye,
And gaze, and gaze till the tear be dry,
Then rock me gently, and sing and sigh
Till you lull me fast asleep.

For I dream'd of a heavenly dream, mamma,
While slumbering on the knee,
And I liv'd in a land where forms divine
In kingdoms of glory eternally shine,
And the world I'd give, if the world were mine,
Again that land to see.

I fancied we roam'd in a wood, mamma,
And we rest'd, as under a bough;
Then near me a butterfly flitted in pride,
And I chased it away through the forest wide,
And the night came on, and I lost my guide,
And I knew not what to do.

My heart grew sick with fear, mamma,
And I loudly wept for thee;
But a white-robed maiden appear'd in the air,
And she flung back the curls of her golden hair,
And she kiss'd me so softly ere I was aware,
Saying, "Come, pretty babe, with me."

My tears and fears she gull'd, mamma,
And she led me far away;
We enter'd the door of the dark, dark tomb;
We pass'd through a long long vault of gloom,
Then open'd our eyes on a land of bloom,
And an sky of endless day.

And heavenly forms were there, mamma,
And lovely cherubs bright;
They smil'd when they saw me, but I was amaz'd,
And wondering, around me I gazed;
And songs I heard, and sunny beams blaz'd—
All glorious in the land of light.

But soon came a shining throne, mamma,
Of white-wing'd'd babes to me;
Their eyes look'd love, and their sweet lips smil'd,
And they mov'd to meet with an earth-born child,
And they gloried that I from earth was call'd
Saying, "Here, love, blest shalt thou be."

Then I mix'd with the heavenly throng, mamma,
With cherub and seraphim;
And I saw, as I roam'd the regions of peace,
The spirits which from this world of distress,
And there was the joy no tongue can express,
For they knew no sorrow there.

Do you mind when sister Jane, mamma,
Lay dead a short time ago?
Oh! you gaz'd on the sad and lovely wreck,
With a full flood of woe you could not check,
And your heart was so sore, you wish'd it would break,
But it lov'd and you aye sobb'd on!

But oh! I had been with you, mamma,
In the realms of unknown care,
And seen what I saw, you ne'er had cried,
Though they buried pretty Jane in the grave when she died;
For shining with the blest, and adorn'd like a bride
Sweet sister Jane was there.

Do you mind of that silly old man, mamma,
Who came so late to our door,
And the night was dark, and the tempest loud,
And his heart was weak, but his soul was proud,
And his ragged old mantle serv'd for his shroud,
Ere the midnight watch was o'er!

And think what a weight of woe, mamma,
Made heavy each sat down sigh,
As the good man lay on papa's old chair,
While the rain dropp'd down from his thin gray hair,
And the fast big tear of speechless care
Ran down from his glazing eye—

And think what a heavenward look, mamma,
Flash'd through each trembling eye,
As he told how he went to the baron's strong hold,
Saying "Oh! let me in for the night is so cold,"
But the rich man cried, "Go sleep in the wood,
For we shield no beggars here."

Well! he was in glory too, mamma,
As happy as the blest can be;
He need no alms in the mansions of light,
For he sat with the patriarchs, cloth'd in white;
And there was not a seraph had a crown more bright,
Nor a costlier robe than he.

Now sing, for I fain would sleep, mamma,
And dream as I dream'd before;
For sound was my slumber, and sweet was my rest,
While my spirit in the kingdom of life was a guest,
And the heart that has throbb'd in the climes of the blest
Can love the world no more."

MISCELLANEOUS.

Lectures to Artisans.

Dr. Beecher is now delivering a series of lectures to the artisans of Cincinnati, on the evidences of revealed religion, and the connection of Christianity with civil and religious liberty. His first discourse was published in the Cincinnati Gazette. We select from it two extracts.

"It is one thing to acquire blessings, and another to preserve them. 'Tis easier to amass wealth than to hold it—and 'tis easier to obtain liberty than to maintain it.

How to preserve liberty, 'there's the rub.'—Other nations have made themselves free, but their light of life has been like the meteor's glow, flashing athwart the horizon, and going down in endless night. Shall it be thus with ours? Have we been called into the light of liberty, and shown what we may be, only to be thrust back into some terrible darkness? I trust not. I trust we shall shine brighter and brighter, till the nations, encouraged by our success, shall break their chains and walk erect and free upon the fair earth which God has given them.

When at first we set up for independence, kings, nobles, and priesthood stood aghast! They pitied us poor orphans who had no "church and state" to take care of us; they feared that we should all go back again to skins and acorns; but we have kept on for 50 years or more, and we have in that time made some bread stuff, some cloth, and considerable pork; and we have thoughts of trying it 50 years more—and if we stick to the good old way of "God and Liberty," I think we shall succeed.

Thus far we have done pretty well; but there are some, not many, I hope, though I fear there are some, who are not willing to let pretty well alone, and are anxious to try some experiments to make us more free and more happy than we have yet been.

They have discovered, they think, that there is no God! That the Bible is a fable! And they think that civil government is an usurpation—and

separate families and separate property are a curse—that it is a vile monopoly for a man to have any wife in particular, or for a son to know his own father! That liberty is the right of every man to do as he pleases—and equality the right of every man to be handsome, wise, and witty as his neighbor—the right to live in an fine a house—to dress as well, and eat and drink as much by weight and measure.

You all remember the fable of the dog who by grasping at the shadow of his marrow-bone, lost what he had, and gained nothing. Let us be careful lest in grasping at a shadow we lose our marrow-bone."

[When we hear much talk of the force of our example, as a free people, and its tendency to "break the chains" of European nations, we are reminded of a circumstance mentioned by the Duke of Saxe-Weimar in his travels. At New Orleans he met with a young lawyer, from Paris, of the name of Souliez. Souliez had involved himself in unpleasant circumstances in his own country, on account of certain very liberal productions of his pen. In consequence of this he left his home, brimful of liberal ideas, and went to Hayti. His fancy, however, being very much disappointed with the realities of this place, he removed to the United States. What was the result? It is told in the words of Saxe-Weimar:—"He now candidly confessed, that he was completely cured of his fine dreams of liberty!"

Another passage from the same author will show, that however sun-like we may fancy our example to be, foreigners are apt to think it rather cloudy. Speaking of the quadroons in Louisiana, he says—

"Several of these girls have inherited property from their fathers or friends, and possess handsome fortunes. Notwithstanding this, their situation is always very humiliating. They cannot drive through the streets in a carriage.

The whites have the privilege to procure these unfortunate creatures a whipping, like that inflicted on slaves, upon an accusation, proved by two witnesses. Several of these females have enjoyed the benefits of as careful an education as most of the whites; they conduct themselves ordinarily with more propriety and decorum, and confer more happiness on their friends, than many of the white ladies on their married lords. Still the white ladies constantly speak with the greatest contempt, and even with animosity, of these unhappy and oppressed beings. The strongest language of high nobility in the monarchies of the old world, cannot be more haughty, overbearing, or contemptuous towards their fellow-creatures, than the expressions of the creole females with regard to the quadroons, in one of the much-vaunted states of the free Union. In fact, such comparison strikes the mind of a thinking being very singularly. Many wealthy fathers, on account of the existing prejudices, send daughters of this description to France, where these girls, with a good education and property, find no difficulty in forming a legitimate establishment."

The following extract from the discourse will richly repay any one for reading it. We do not remember ever to have seen the absurdity of atheism hit off in a style at once so queer and conclusive.

The Being of a God.

"I. We remark in the beginning that it seems very desirable to have a God, provided we might have one all-wise, all-powerful, and perfectly benevolent, who should make us the subjects of his perfect government forever. In attempting therefore to prove the being of such a God, do I attempt to prove any thing against your wishes? Who could wish the argument to fail? Who wishes to have it proved to him that he is a mere animal, and that there is nothing beyond this life but eternal night? Who deprecates immortality unless he feels himself to be so wicked and so determined to continue thus, that it is better for him to be annihilated than to come into the presence of a God who is holy, just and good?

II. You cannot prove that there is no God—no one attempts to do so. The most which is advanced is that we cannot prove there is one. So far then we are even—but we shall soon see that there are some probabilities at least that there is a God—and if we believe there is one, it can do us no harm even if we are mistaken—but if we disbelieve, and act as if there were none, and it should be found afterward that there is a God, it will indeed be terrible.

But we expect to throw something into the scale more weighty than probability, and that Atheism will kick the beam.

III. The evidence of the being of a God is exactly what it would be if there was a God. The evidence is from design—the wise adaptation of means to ends—every effect we say must have a cause—design is an effect—our bodies—the plants and the heavenly orbs we call effects, but to say that such effects as these—such designs—had not an intelligent designer, is as absurd as to say that there can be an effect without a cause.

If there be a God, an Almighty mind, that did create this universe, there could be no higher evidence of design than we now behold—all is now as if there were a God—and there is no evidence to the contrary,—and what better evidence than this would any jury wish to a point alleged, that all the circumstances in the cause are as they would be if the thing supposed was true, and there is no contrary evidence to show it is not? Would they hesitate how to decide?

But let us take some illustrations from human designs—and see how every mind decides upon them. Suppose we had before us an Orrery such as Rittenhouse made, in which we might witness the relative motions of each of the planets in the Solar system—and we should ask who made this wonderful thing? Would you say no one—it came by chance? By an accident, combination of the particles of matter? You would say at once it was the result of mind!

But if this imitation of the Solar system proves a designing mind, how much more does the stupendous Orrery above proclaim the existence of an Almighty mind!

We ask the atheist whence came the Sun?—And he tells us that somehow some mud and water got together and forth sprang the Sun and all the heavenly host. It is David I think, who says the fool hath said in his heart there is no God—a wise man I think would not say so.

There is no evidence that the indication, above and around us are the results of accident. There is no historical evidence of men ever coming out from mud and water. There is no evidence that when the earth was soft, they began to crawl out of the slime like locusts, and as it began to harden, that they managed to get on their tar legs and run about.

produce them, would have to wait a great while—such accidents do not happen now—days.

Suppose I should ask who built that furnace?—Would any of you answer, "nobody"? There was a mill pond there, and when it dried up, somehow by chemical affinities this furnace came up out of the mud one night!—And who made that steam engine? I enquired "why nature when she saw she had a work shop thought she would try her hand at the arts. So she threw in the material, and kindled up the fire and out came this steam engine!"

We prove then the existence of the eternal mind just as we prove that of the human mind—an you prove yourself a rational being—so do I prove the being of a God. Give me now the arguments by which you will prove to me that you are a rational creature, and I will take those same arguments and prove an intelligent creator. Do you say we cannot look into your mind—but if you speak and write intelligently, or do any thing that indicates design, then I will believe you have a mind.

But if you deny that design proves a designer, then may I deny your rationality. But if you admit the argument as it regards yourself—you cannot stop there with it, but it must go up with accumulating force, it is short but glorious—for it proves a God, a God over all blessed forever!"

Charity.

They have been the free and willing offerings of genuine charity—of that charity which is thrice blessed; which blesses him that gives, and him that takes;—of that charity which, with golden chain, links man to man, and earth to heaven. Without this capacity of benevolent emotion, what were man? See how carefully Milton, when drawing his sublime picture of the fallen angel, has excluded the sentiments of love. Intelligence, almost boundless, constancy unalterable, courage that dared defy the Omnipotent, fidelity to his great host of fallen spirits, that never faltered nor swerved; but no benevolent affection. On the contrary, in the horrid crater of his burning heart, the fires of his undying malevolence blazed and scorched with a fierceness with which the penal fires of his dread abode were but a feeble mockery.—The great truth which the poet designed to teach was doubtless this, that no being endowed with moral sentiments can be truly happy, except in the exercise of benevolent affections.

CHASE.

The Wyandottis of Ohio.

An attempt was recently made by the federal government to deprive the Wyandottis tribe of the little land they yet own in Ohio. They applied to their "old friend" Governor Vance, of Ohio, who, interesting himself in their behalf, "obtained from the Secretary of War an assurance that no treaty should be entered into but by the consent of the authorized agents of the nation." The following is a letter of thanks addressed to Governor Vance, by the chiefs of this noble tribe. The Boston Atlas truly says, that "there is something inexpressibly touching in the melancholy vein pervading the address."

Upper Sandusky, Jan. 5, 1838.

TO OUR OLD FRIEND, GEN. JOSEPH VANCE.—We, the undersigned, chiefs of the Wyandottis nation, would address you, in the first place, to acknowledge the receipt of your several letters, covering copies of letters addressed by you to the Secretary of War in our behalf, and his answers thereto, in our late trouble with the commissioners of the government; and in the second place, to render you our sincere thanks for your kind interposition in our behalf, at a time when deep gloom, serious apprehension, and alarm pervaded our nation and council—at a time when we thought, and still think, we were abused and oppressed.

What our fate may be, is hidden beyond the hills of futurity and concealed from our eyes; but should the government persevere in its course towards us, and finally succeed in driving us from the graves of our ancestors—from the land of our nativity—from our beautiful plains, groves, rivulets, and our winding Sandusky, and be compelled to go to the West—to a foreign land, and among strangers—we can in truth bid adieu to our beloved country—to our old friends and neighbors, the citizens of Ohio, without indulging in one complaint toward them, as having contributed to our misfortune.

We shall always remember with pleasure the peace and friendship that have so long existed between us. We shall remember with pleasure the old chiefs of Ohio with whom our fathers smoked the pipe of peace—her Tiffins, Meigs, Harrisons, Worthingtons, Browns, Morrows, Trimbles, M'Arthurs, Lucases, and many others we could mention. Should it be the stern decree of the Great Spirit that we should follow the nations that have preceded us, to extinction, our last wish will be that the name, WYANDOTT, may not share the same fate, but be preserved by the sons of the first settlers of Ohio—that it may be perpetuated and identified with her history.

Wishing you, peace, health and happiness, we, in conclusion, would salute you in the bonds of ardent friendship.

JOHN BARNETT, Head Chief.
WILLIAM WALKER,
FRANCIS A. HICKS,
DOCT. GRAY EYES,
RUSSIA HICKS,
SQUIRENTHREE,
TUBOOME,
Gen. Joseph Vance, Columbus, O.

Education in England.

Recently in the House of Commons, Mr. Slaney, in advocating the appointment of a select committee to inquire into the moral and physical condition of the poorer classes of population in large and densely-peopled towns, with a view to their education and improvement, made several interesting statements. Respecting the condition of the children, he said—

"He was obliged to confine himself to a few large towns, which might fairly be taken as an index to the whole. Dividing the humbler classes into those who attended day and infant schools, and those who went to Sunday schools only, the proportion stood as follows:—In York, the proportion of those who went to day or infant schools was 17 per cent.; and those attending Sunday schools only, 3 per cent., making a total of 20 per cent. In Bury, of the former there were 15 per cent., of the latter 15, or 28 per cent. In Manchester and Salford, 10 and 11 per cent.,—22 per cent., or 1 in 4; in Liverpool, 12 and 14 per cent.,—14 per cent.; in Bolton, 6 per cent. and 15 and 21 per cent.; in Bristol, 4 and 8 and 13 per cent.; in Ashton, Stayley-bridge, and Dukinfield, 3 per cent. and 23 and 26 per cent.; and in five parishes in Westminster, 10 per cent. and 3 per cent.,—13 per cent. It further appeared, that in York the number of those who went to any school was 1 in 6; in Bury 1 in 3; in Manchester 1 in 4; in Liverpool 1 in 7; in Bolton 1 in 5; in Stayley-bridge, &c., 1 in 5; and in Westminster 1 in 10.

The hon. member then read several extracts from the report of the Statistical Society of Liver-

pool with respect to the crowded and unhealthy state of the day schools, and the utter incompetency of the teachers in that part of the country. The vast majority of children attending them received no instruction worthy the name. From inquiries which had taken place at Manchester, it appeared that of boys not comprised within the factory regulation clause, 48 per cent. could not read, and 67 per cent. could not write their names; and of girls, 58 per cent. could not read, and 88 per cent. could not write their names. One-half of the children in large manufacturing towns had no education whatever, nor any means of obtaining it. Comparing this state of things with other countries, the proportion of educated children, from 6 to 14, was as under:—In Nassau, 1 in 6; in Saxony, 1 in 6; in Prussia, 1 in 6; in New York, 1 in 4; in the Protestant parts of Switzerland, 1 in 5; while in England, where so much was said to be done for the laboring classes, the proportion was nominally 1 in 8—but really 1 in 17. He was sorry to find that a subject of so much importance met so cold a reception in that house; he wished, undoubtedly, it had a more able advocate, but of this he was sure, it created great interest out of doors, and something must immediately be done with regard to it.

He had procured a return, to which he would for a moment refer, of the number of Sunday scholars in several towns, stating the Christian denominations to which they belonged. In Liverpool the established church had 6,318 Sunday scholars; Catholics, 7,000, and Dissenters 8,350. In the towns of Manchester and Salford, where the population was 250,000, the number of Sunday scholars belonging to the established church was 13,025, to Catholic was 4,500, and to the Protestant Dissenters was 25,280. In the city of Bristol, where the population was 112,000, taking all the scholars, and not the Sunday scholars only, the number belonging to the established church was 4,370, and to the Wesleyan and other Dissenters, 8,800, being twice the number belonging to the established church. But he had on this subject a rather curious return, which he thought would be interesting to the house. He had a return of the number of heads of families and lodgers resident in the towns of Manchester and Salford. The number of those who belonged to the established church was 28,000, of those who were Protestant Dissenters was 12,000, of those who were Roman Catholics 7,200, and of those who made no religious profession at all was 4,480."

There is a curious fact to be noted in the foregoing. In the towns of Manchester and Salford, the number of heads of families, and lodgers belonging to the established church, is 26,000; the number of Sunday scholars of the same church, a fraction more than one-half, 13,025. In the same towns, the number of Protestant Dissenters is 12,000; the number of Sunday scholars belonging to them, rather more than twice as many—25,280.

Mr. Slaney, in the course of his remarks, made some striking statements with regard to the

CONDITION OF THE LABORING CLASSES IN ENGLAND.—"Within a very short time," he said, "the Statistical Society of Manchester had published a report, from which it appeared that one-tenth of the population of the town lived in cellars, and it appeared that in the town of Liverpool about 34,000 persons lived in the same way." The statistics, of course furnished another test of the condition of the working classes—

"In England and Wales the number of convictions in 1805 was 4,600; in 1810 they were 5,100; in 1815, 6,000; in 1821, 13,000; in 1828, 16,500; in 1831, 19,600; in 1832, 20,000; in 1833 the increase was considerable, and, he regretted to say, had gone on advancing to the present day. Having thus stated the vast increase which had taken place in crime throughout the more populous parts of the country, he should now call the attention of the House to some other details connected with the increased consumption of ardent spirits, in order still further to illustrate the lamentable condition of the poorer classes of society. The consumption of spirits in

1817 was	9,200,000 gallons
1827	18,230,000
1837	29,600,000

From which it appeared, that in the space of 20 years the amount of ardent spirits consumed in this kingdom had nearly trebled, while the population had increased only 33 per cent. or one-third. In other words, the consumption of spirits had increased nine times faster than the population.—Every person of drinking age (above 12 years) consumed on the average per annum 1½ gallons of raw spirits! But if the calculation were made on the consumers of spirits in the humbler classes in large towns, the proportion would be increased to nearly double what he had stated. And, looking to the disease, distress, and domestic misery which that poison of all comfort in the laboring classes of society necessarily entailed, he asked, was not such a state of things as he had described inconsistent with the welfare and happiness of the great body of the people in large towns?"

Steam Engine.

Consider the steam engine. It is computed that the steam power of Great Britain, not including the labor economized by the machinery it puts in motion, performs annually the work of a million of men. In other words, the steam engine adds to the human population of Great Britain, another population, one million strong. Strong it may well be called. What a population, so curiously organized, that they need neither luxuries nor comforts,—that they have neither voices nor sorrows,—subject to an absolute control without despotism,—laboring night and day for their owners without the crimes and woes of slavery; a frugal population which wastes nothing and consumes nothing unproductively; an orderly population to which mobs and riots are unknown; among which the peace is kept without police, courts, prisons, or bayonets and annually lavishing the product of one million pairs of hands, to increase the comforts of the fifteen or twenty millions of the human population. And yet the steam engine, which makes this mighty addition to the resources of civilization, is but a piece of machinery. You have all seen it, both in miniature and on a working scale, at the halls—In the miniature model, (constructed by Mr. Newcomb of Salem,) it can be moved by the breath of the most delicate pair of lips in this assembly; and it could easily be constructed of a size and power, which would rend these walls from their foundation, and pile the roof in ruins upon us. And yet it is but a machine. There is a cylinder and a piston; there are tubes, valves and pumps,—water, and a vessel to boil it in. This is the whole of that engine, with which the skill and industry of the present age work their wonders. This is the whole of the agency which has endowed modern art with its superhuman capacities, and sent it out to traverse the continent and the ocean with those capacities which romance has attributed to her unearthly beings;—

Trump, tramp, along the land they ride,
Splash, splash, across the sea.

It is wholly impossible to calculate the quantity of labor economized, by all the machinery which the steam engine puts in motion. Mr. Baines states, that the spinning machinery of Great Britain, tended by one hundred and fifty thousand workmen, "produces as much yarn as could have been produced by forty millions of men with the one tread wheel!"

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400 Barrel and Staff Churns,
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The Subscriber having now a good and extensive stock of the above articles of his manufacture on hand, offers to sell any quantity on time for good City paper.

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EMERY & HOWELS,
Main, between 5th & 6th streets, Cincinnati.
January 5th. 48—If.

MILES' TOMATO MEDICINE.
The unparalleled success, which has attended the administration of this medicine, induces its friends to believe that the cause of HUMANS, demands that its virtues should be speedily made known in all parts of this Continent. The proprietors judge from letters daily received from physicians and the most intelligent citizens of various sections of our country, that no article, made known in the annals of medicine, has ever given such universal satisfaction, sustained so perfectly the assertions of its advocates, and so rapidly gained popular favor.

The proprietors, on its introduction, took special pains to place it in the hands of the most intelligent and respectable classes of community, and were guarded and cautious in their recommendations of its medical virtues. They are now satisfied, that it possesses virtues that cannot be ascribed to any other single medicine.

It is no new theory, that a large proportion of the diseases of America, and especially of the West and South, arise from bilious derangement of some kind. Consequently, that medicine must be used, which will remove this cause and restore a healthy action of the bilious organs. The Tomato medicine is certain to produce this effect, when taken in proper season. Hence its superior efficacy and great success in bilious fevers, liver affections, dyspepsia, diseases of the stomach and bowels, and headache; and, when taken in connection with the "Valerian," it is an almost certain cure in affections of the lungs.

The company have hitherto declined publishing certificates of cures, and will continue so to do, unless compelled, to do it in conformity to the custom of the age. But, if any are sceptical in relation to the power and efficacy of this medicine, they can, by calling on the subscriber or any of the Company's agents, have their doubts removed.

Those who are laboring under diseases that cannot be failed to remove, those who have tried "every thing" until they have become discouraged and disgusted with medicine, those who have seen and felt the deleterious effects of calomel and mercurial nostrums, and those too, who esteem calomel to be the best of all medicines, are all advised to try this medicine.

SALVATION cannot be produced by its use, and the fear of taking "cold," while under its influence, is probably less than while using any other medicine.

The object of the proprietors is, to make it a permanent and valuable family medicine—one that may be safely substituted for a closet-full of nostrums and mercurial preparations.

Not unfrequently, those who are travelling suffer much from change of climate, food and drink. To such, this will be found a valuable acquisition.

Agents will be appointed throughout the whole country, as soon as practicable. Persons wishing to become agents, will apply personally or by the recommendation of our friends, to

A. MILES,
One of the Proprietors and Gen. Agent,
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STEAM SCOURING AND CLOTHES-DRESSING EMPORIUM.
The subscriber continues to carry on the Steam Scouring business, at his old stand on Walnut street, between 4th and 5th, and respectfully returns his thanks to the citizens of Cincinnati and vicinity, for their former patronage, and hopes by strict attention to the business to merit a continuance of their favors. His mode of renovating is upon the most approved plan. He assures the public that he will extract all kinds of Grease, Pitch, Tar, Paint, Oil &c., and restore the cloth to its former appearance without injury, by means of a composition, that he uses expressly for that purpose.—Cloth collars cleaned without altering their shape, and lost buttons restored.

Ladies' habits, table-clothes and garments of all descriptions done at the shortest notice, and in the best possible style.—This he promises to perform or no pay.

CHARLES SATCHELL,
Cincinnati, July 26, 1837. 80—If.

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